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The Student's Triumph.

Oft have I toiled from vesper's fading light
Till midnight boomed upon my startled ear,
And the distant tramping traveller sent a thrill
Of loneliness that broke the tensioned might
Of long-continued thought, and chilly fear.
Nigh curdled all my sense and crushed my will;
But reason slowly waking, soon the cloud
Passed o'er me, and I breathed once more aloud.
So eased, beneath the trembling taper's gleam,
I sought the figures of my hard-wrought scroll,
And, as I glanced along the mazy stream,
I felt the life leap proudly in my soul;
For I had triumphed, and the conscious power
That throbbed within made glad the midnight hour.

Democracy.

BY REV. S. FITTE, C. S. C.

Human society, like a river, never goes back to its source. In less than a century the democratic form of government has conquered the half of Europe; the rest will also be conquered, and Russia itself must, sooner or later, yield to its invincible force. Born here on a virgin soil of the love for liberty and the hatred of tyranny, Democracy now reigns and flourishes throughout the United States, from the Atlantic to the Pacific coast and from our great lakes to the Gulf of Mexico. Strange! even our former enemy, old England, feels shaken to its aristocratic foundations, and is doomed either to crumble to pieces or to adopt the political principles of modern nations. And while monarchical France, the generous defender of the American Union, has ceased to be a kingdom to become a republic in name, Australia, an English colony, and many an island of Oceanica, wherever the Anglo-Saxon genus prevails, are passing, day after day, under the influence of democratic institutions. Ancient monarchies, such as Spain and Austria, have their parliamentary assemblies; and little Belgium, as well

as young Italy, is animated by the new spirit. Nay, Constantinople itself, not less than Greece, and Egypt, as well as the Danubian provinces, tries to draw a factitious life from the sovereignty of the people. India must of necessity follow Europe; and China, after the example of Japan, seems to awaken from her sleep of three thousand years. All absolute monarchies will die, one after another; and before the end of this century, military Germany, not less than the Holy Roman Empire of old, will, in spite of itself, be swayed by the irresistible power of Democracy.

We might pity those who are not aware that European society, like a ship that heaves her anchor to enter into new seas, changes its former route, and, wafted on by the triple breeze of liberty, science and social progress, is carried away into unknown currents. There are some who are afraid of this bold navigation, and regret the departure from the past political course; others who hail with joy and enthusiasm the hopeful shores of the future. But modern society listens to neither: it goes forward, full of serene confidence; and every twenty-five years History coolly marks down one step more in that rapid march towards a universal transformation.

The first change, nearer to us and more visible than any other, appears to take place in the political affairs of the world. The principle of an absolute monarchy is actually reduced, so to speak, to a fossil condition, and but a few dreamy minds believe now in the "divine right of kings." No privileged classes, but the equality of all before the law; no hereditary offices, but free access for all citizens to public functions; no right of vote derived from birth or wealth, but universal suffrage; in short, election considered as the means of transmitting power, and all the acts of public authority controlled by elective assemblies. Such is, in a few words, the political creed of modern society.

Is it right or not? Some pretend that it is not, since it is inspired by independence and actuated by the folly of Revolution. Others declare that it is legitimate, as having its source in the primitive sovereignty—the people. Modern society, taking

notice of neither opinion, seems to be urged onward by some mysterious force, stronger than man, and in all probability the time will soon arrive when all the nations of the earth will be constituted under, and governed by, the rule of public liberties.

Such being the case, the question arises whether the Church has anything to fear from this situation? Assuredly, it would be hard to answer, if it were proven that public liberties cannot be reconciled with the principles of the Church, and if it were impossible to *make christian* a constitutional government. But such a statement cannot be supported nowadays. In fact, the *ensemble* of liberal institutions, already sketched and divined by the greatest geniuses of antiquity—such as Plato, Aristotle and Cicero—has been proclaimed and advocated by the prominent doctors of the Middle Ages—such as St. Thomas, Bellarmin and Suarez—as the ideal of Christian republics. It is true, they did not admire and recommend all that is to be found in modern governments. Living, as they did, in the unity of the Faith, how could they even think of freedom of conscience? And the printing-press not being yet invented, how could they have any idea of its advantages? But this much is certain: that nothing can possibly be more liberal than the constitution which they thought suitable for a Christian people.

According to them, not merely a few, not the better class alone, but all ought to have a share in the government of the country. And this, in their opinion, was the only means to enjoy a lasting peace, as all citizens would become interested in preserving the commonwealth and promoting the public welfare. They, moreover, believed that officers should always be elected, and this by all the members of the community. In fine, they taught that every power comes from God to the ruler, not directly, but by the medium of the people who delegate it to whom they select. Still, there was a restriction understood: namely, that the people had the right to resume the power on certain conditions which the king, on the day of his coronation, had to swear to respect under penalty of deposition. Was not this a preparation to the establishing of public liberties? And how is it that this sound program of liberal ideas was not sooner realized? Because the pagan jurists of the XVIth and the XVIIth centuries made a compact with the absolute power of kings, and from this alliance despotism was born. Churchmen, by opposing, or but partly carrying out, the necessary reforms pointed out by St. Bernard, paved the way for the so-called Reformation. So also public liberties, being restrained under the yoke of Louis XIV and degraded in the orgies of Louis XV, caused the French Revolution to break out and flood the whole of Europe with tears and blood.

It is true, these liberties, either in themselves or owing to present circumstances, are not without danger. But what is there amongst men which is not dangerous? We guard against the excesses of liberty, and we are right. The ancients took their precautions against tyranny; and they are not to be blamed. Everything is liable to abuse, and therefore all things ought to be regulated. Still, Catho-

lic peoples are quite different from pagan nations. While the latter were tossed about by political storms, and had no pilot to guide their march amidst revolutions, the former know that they can find in the Church a compass and a beacon. It is then an error to imagine that the Church wishes to deprive modern peoples of the lawful liberties so dear to their hearts. She will content herself with defining these liberties, in order to avoid confusion of ideas. She will tell them, for instance, what liberty of conscience is—never a right to adhere to error or to choose what is evil; never a right against God, the Church or Truth, but simply a toleration, *de facto*, necessary and opportune for those souls who have, unfortunately, strayed from the right path. She will show them that the freedom of the press, freedom of education and association are to be restrained and controlled, to some extent, for fear of abuses, but that these liberties are, indeed, in themselves a priceless good, a great honor and the natural prerogative of a man worthy of the name—on the condition, however, that man be not a slave to sin. She will declare this: that if there were but just and good people here upon earth, it would scarcely be necessary to regulate even the freedom of the press; but as there are sinners, and many a human being blinded by prejudice, misled by ignorance, and guilty of crime, it is necessary to build up walls against evil passions and oppose obstacles to wickedness. Place in a garden but men like St. Francis de Sales, St. Vincent de Paul; or women like St. Teresa and St. Rose of Lima, then there would be no need of hedge or fence in order to protect the flowers. What makes public liberties dangerous is not their nature, but the presence of those who endeavor to corrupt and poison public opinion? Wherefore, the greater the liberty, the more does the nation stand in need of religious assistance, and the deeper also should be the respect for the Church, which alone is commissioned by God to explain the true sense of these liberties, and to counteract the evils that may arise from their application.

But while the Church gives modern peoples these salutary warnings, she will, at the same time, create in the social body the virtues necessary to keep alive and develop public liberties. Montesquieu used to say that if honor were necessary to monarchies, virtue was none the less indispensable for republics. And De Tocqueville justly remarks that despotism may sometimes exist without religious Faith; but liberty, never. "Religion," he says, "is much more needed in a republic than in a monarchy, but still more so in a democracy. How, indeed, could society fall short of perishing if, while political bonds relax, the moral bond is not made stronger? And what will become of the notion of right and wrong in a self-governing people, unless both head and members are subject to God?" And, long before him, Polybius wrote these remarkable lines:

"A democracy is a state wherein religion reigns supreme, and through religion the authority of parents, the respect for old age, obedience to the laws, and true subjection of all to the general commands of the multitude."

Now, as regards religion, family spirit, respect, obedience, order, who can teach and inspire them better and more forcibly than the Catholic Church? Therefore it is that, the more unsettled a society is, and the more unbounded and dependant on the whim of revolution its liberties, the more also is it necessary that Christian principles should support the constitution, the almighty power of religion rule over, and the divine virtues of the Church penetrate its fundamental laws.

And see how carefully God has prepared His Church to meet this first political crisis! Formerly there were quarrels between the patriarchs of Antioch, Alexandria, Constantinople and Jerusalem: now these no longer exist. Formerly there were differences between the bishops and the Pope: these are ended; there were discussions between priests and bishops; all this is now out of the question. All priests obey their bishops, and all bishops obey the Pope, who, although deprived of his temporal states, reigns alone in the full enjoyment of an undivided authority. The Council of the Vatican, with a wisdom above all human understanding; most opportunely placed the crown of infallible sovereignty upon the Head of the Church at the very moment when modern societies were entering upon the stormy but glorious period of political liberties. Let those grand nations go forward; let their rulers sail boldly into the boundless ocean of politics, without fear of winds or storms. Sooner or later they will land safely on the shore of truth, justice and charity; sooner or later they will taste in peace the sweet, the exquisite fruits of a liberal constitution. If they have to toil and suffer—after all, is it not better to suffer in liberty than to become torpid in slavery?—they are always sure to find refuge and protection in the Catholic Church.

Whosoever observes and thinks cannot fail to convince himself that the various agitations of modern society must surround the Church with a new halo of glory, and afford an unexpected demonstration of its divinity. The time is approaching when all, enemies as well as friends, will admire how calmly, how nobly she has established herself and flourished on so unstable a foundation. Only a queen can seat herself with such majesty! We should, then, not be disturbed in the least by the forebodings of gloomy, narrow-minded people, who fancy that the Church can succeed and wax strong only under certain social conditions. Rather let us hail in advance the admirable flexibility wherewith she accommodates herself in a most dignified manner to all forms of government and to all kinds of civilization.

One of Ireland's Poets.

Perhaps there is no other country in the world so prolific in bardic legends, and inspiring themes for poetic fancy as Ireland. While poetry and the fine arts were flourishing in other countries, she was scourged and gagged by her usurping rulers, lest the indignant voice of her bards should burst forth to thrill her down-trodden children.

A nation's defeat, or a nation's glory sways the poet more than the soldier; for he yearns to sing of her while struggling against oppression; to sympathize in her woe, or rejoice in her fame. Ossian was the Homer of Ireland; and his wild legends of the heroic exploits of the ancient Fenians are yet preserved in mystic legends throughout the highlands of Erin.

When a price was set on the head of the Irish priest, he had to resort to the caves and mountains to celebrate his religious ceremonies. The ancient bard did not fare better: he too had to fly to avoid the prosecuting edicts of English rulers. In some peasant cot, or lowly cave, he tuned his *cleairsach* to some enraptured group of outlawed peasants and chieftains, who were seeking shelter from their tyrannical rulers. Ireland fell; but instead of being consoled in her desolation by the songs of her bards, she was crowned with ignorance and persecution. Her halls of learning were demolished or defiled by the soldiers of her invaders, who destroyed her bardic orders, burnt her historical records, and wrote her bloody history with the torch and the sword.

Thus it happened that the true poetry of Ireland was preserved in old manuscripts and legendary lore among the humblest of her children. But the princes and the people of Ireland were driven from their palaces and homes to find safety in her mountain fastnesses, to be replaced by the scum of Strongbow's hordes and Cromwell's murderers, who sought to obliterate all records of their bloody reign and usurpation. But the spirit that has so long warred against them preserved the only national heritage left it: that is, the poetry of a nation's wrongs and sufferings. The national beauty and fertility of the country, the grandeur of its mountains, and the unsurpassed loveliness of its beautiful rivers and fair women stirred a chord even in the hearts of her enemies.

Sir Walter Raleigh, while crushing her with his iron heel, became imbued with the spirit of her sons, and sang of her beauty. Spenser borrowed the wild legends of Munster and stamped them with the gorgeous colorings of his "Fairie Queene"; and, making full allowance for his English prejudices, the prostrate state of the country is fully exemplified in his book entitled "View of the State of Ireland."

In that Elizabethan Age, the poetry and chivalry of England borrowed new lustre from the romantic strains of Spenser, Raleigh, and the gifted Shakespeare; while poor Ireland, deluged in blood, writhing in the grasp of her relentless persecutor, was overrun with war, pestilence and famine. Her sanctuaries of learning and religion were razed to the ground, her philosophers, poets, and ministers hunted down like the wolves of the mountains. Had England been so persecuted by a merciless conqueror, she could never have produced a Shakespeare to immortalize her literature or her language, or a Sidney to emblazon her chivalry, or a Milton to sing of the war of angels. Still, the literature and poetry of Ireland struggled on through the blackest oppression that strove to crush out her history.

and her poetry. Cromwell's unmerciful prescriptions of fire and sword followed, and what he left undone the penal laws tried to complete. Edmund Burke, speaking of this barbarous code, says:

"It had a vicious perfection; it was a complete system—full of coherence and consistency—well digested and well disposed in all parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."

It is thus that Ireland's poetry and her history are to be found, not so much in her written records as in stray ballads and legends, and in the manuscripts of her banished monks.

Jeremiah Joseph Callanan was born in Cork, in the year 1795. His parents, good, earnest Catholics, intended their son for the priesthood, and educated him accordingly. He attended the best schools in Cork, and after going through a preliminary course, he was sent to Maynooth. Though of a religious turn, young Callanan had no vocation for the Church. He was of a restless, unsettled disposition, and felt within him a strong desire of acquiring military reputation.

It is hard to confine a poetic spirit to the mere details of the ordinary routine of life. While a schoolboy in Cork, he had acquired some reputation by writing for the local journals and current periodicals of the day. The poetic fire could not be controlled by college discipline, and the combat between his natural inclinations and a sense of duty preyed on his naturally delicate constitution. After two years spent in Maynooth, he quitted it and relinquished all hopes of a life in the sacred ministry.

In 1829 we find him an out-pensioner of Trinity College, Dublin, where he was studying with the intention of becoming a lawyer. He devoted much of his time, while here, to poetry, and contributed largely to the Dublin magazines and journals. After two years' trial he also renounced his prospects of being admitted to the legal profession, and returned to Cork, where he obtained an appointment as tutor in Dr. Maginn's school. Through Dr. Maginn's introduction, he became a contributor to *Blackwood's Magazine*. He also wrote for several periodicals. He was of a romantic turn, and spent most of his time rambling through the country, picking up the floating ballads and legends among the peasantry. Some of these he translated from the old Gaelic language, and others he wove into his own compositions. He frequently strolled along the coasts of Cork and Kerry, admiring the wild and magnificent scenery of that section of the country. The lakes of Killarney, Gougaune Barra, and the rock-bound coasts of Clare, were his favorite resorts. In 1829 he joined an Irish family in Lisbon as tutor; but in the same year his frail body yielded to a restless, unquiet spirit, and he breathed his last in the thirty-fourth year of his age.

As a poet, Callanan does not claim as high a rank as Mangan, Davis, or Walsh. Some of his translations are spirited and faithful. His original poems show a great deal of brilliancy and genius,

while others are deficient in conception, design, and finish. But, then, we are not to judge him by men who lived to have their judgment matured and the sweet poesy of imagination pruned down by reason. He died before his genius was matured, yet leaving behind sufficient to entitle him to a proud place among the poets of Ireland. Had he lived a few years longer, what might he have become? We are not to judge him by what he has left, but by what he might have produced had he arrived at the full noon of manhood.

Of all Callanan's poems, there is not one so generally known or universally admired as his "Gougaune Barra."

The Lake of Gougaune Barra—*i. e.*, the hollow, or recess, of Saint Finn Barr, in the rugged territory of Ibh-Laoghaire (the O'Leary county), in the west end of the county Cork—is the parent of the River Lee. Its waters embrace a small but verdant island, of about half an acre in extent, which approaches its eastern shore. The lake, as its name implies, is situated in a deep hollow, surrounded on every side, save the east, where its superabundant waters are discharged by vast and almost perpendicular mountains, whose dark, inverted shadows are gloomily reflected in its still waters beneath. The names of those mountains are: *Derreen* (the Little Oak Wood), where not a tree now remains; *Maolagh*, which signifies a county—a region—a map, perhaps so called from the prospect which it affords; *Nad an uillar*, the Eagle's Nest, and *Faoilte na Gougane*, *i. e.*, the cliffs of Gougaune, with its steep and frowning precipices, the home of a hundred echoes:—

"There is a green island in lone Gougaune Barra,
Where Allua of song rushes forth as an arrow,
In deep-valleyed Desmond. A thousand wild fountains
Come down to that lake from their home in the mountains;
There grows the wild ash, and the time-stricken willow
Looks chidingly down on the mirth of the billow;
As like some gay child that sad monitor scorning,
It lightly laughs back to the laugh of the morning.

"And its zone of dark hills! O, to see them all brightening,
When the tempest flings out its red banner of lightning,
And the waters rush down, 'mid the thunder's deep rattle,
Like clans from the hills at the voice of the battle;
And brightly the fire-crested billows are gleaming,
And wildly from Mullach the eagles are screaming,
O, where is the dwelling in valley or highland
So meet for a bard as this lone little island?

"How oft when the summer sun rested on Clara,
And lit the dark heath on the hills of Ivera,
Have I sought thee, sweet spot, from my home by the ocean,
And trod all thy wilds with a minstrel's devotion,
And thought of thy bards, when assembling together,
In the cleft of thy rocks, or the depths of thy heather,
They fled from the Saxon's dark bondage and slaughter,
And waked their last song by the rush of thy water!

"High songs of the lyre! O, how proud was the feeling,
To think, while alone through that solitude stealing,
Though loftier minstrels green Erin can number,
I only awoke your wild harp from its slumber,
And mingled once more with the voice of those fountains
The songs even echo forgot on her mountains;
And gleaned each gray legend, that darkly were sleeping
Where the mist and the rain o'er their beauty were creeping!

"Least bard of the hills! were it mine to inherit
The fire of thy harp, and the wing of thy spirit,

With the wrongs which like thee to our country has bound
me

Did your mantle of song fling its radiance around me,
Still, still in those wilds might young Liberty rally,
And send her strong shout over mountain and valley;
The star of the west might yet rise in its glory,
And the land that was darkest be brightest in story.

"I, too, shall be gone;—but my name shall be spoken
When Erin awakes, and her fetters are broken;
Some minstrel will come, in the summer eve's gleaming,
When freedom's young light on his spirit is beaming,
And bend o'er my grave with a tear of emotion,
Where calm Avon-Buee seeks the kisses of ocean,
Or plant a wild wreath, from the banks of that river,
O'er the heart, and the harp, that are sleeping forever."

The Organic Cell.

The history of the organic cell dates back only to the year 1665. In that year it was discovered by Robert Hooke, in vegetable matter, which he then likened to honey-comb, because of its utricular structure. Soon afterwards, Marcello, Malpighi and Nehemia Grew disclosed something of its true nature, and established the importance of the vegetable cell.

Malpighi supposed cells to be laterally conjoined (*Utriculis seu sacculis horizontali ordine locatis*) to form the plant body, and he applied to them the name "Utricle." Cells are generally microscopic, and range from one-third to one-fifty thousandth of an inch in diameter. They consist of a cell-wall, protoplasm, nucleus, nucleolus, granules, reticulum, vacuoles, and very often contain deposits of refuse mineral matter in the form of crystals.

The cell-wall is always a membrane in its primary state, serving merely to limit its own contents; it, however, often loses its membranous texture and organic composition, becoming cellulose, purely inorganic, distinct from the functions of the cell contents, and is then termed "formed material."

Protoplasm is the stored-up food or pabulum of the nucleus, the true centre of reproduction where present. It is taken into the interior of the cell by the imbibition of mineral solutions through the cell-wall. It exists even before a nucleus is apparent, and this fact gives rise in the minds of many as to whether the nucleus be the seat of regeneration. Protoplasm is a hyaline, viscose liquid, and, in typical cells, has two zones. The outer zone, being transparent and devoid of granules, is termed the Epiplasma; the inner zone, or "Endoplasm," is granular, and contains vacuoles, reticulum nuclei.

The nucleus is a more compact mass of protoplasm, and was discovered by Fontana in 1781; prior to that time a cell was regarded as an homogeneous mass. To-day, the nucleus, with its more dense centre or nucleolus, is generally conceded to be the real life-producing portion of the cell. That it is the essential organ of the reproductive cell has been beautifully proven by Meyen, Schwann and Nægeli, who declared it to be found in the great majority of active animal and vegetable cells. The nucleus being the bud, or real germinal

matter, by its phenomena of modification, gives rise to new cells and to their differentiation into tissues.

The lowest types of vegetable life are exemplified in the Myxomycetes, or slime moulds, which are merely shapeless masses of naked protoplasm. In some species they are as small as a pin head, and in others they spread out to the size of a man's hand. They bear so close a resemblance to the Protozoa of the animal kingdom as to lead to their having been placed in that kingdom by learned naturalists. They obtain nourishment by engulfing minute objects, or by absorbing solutions of decayed matter.

As the scale of improvement in, and complexity of, organization ascends, the naked protoplasmic mass gives place to the cell proper; the scale reaches its maximum of perfection in the complication of tissues that characterize and constitute the higher animals and plants, and which embrace all the lower types of cellular life. The minute amœba is an animal as well as is man; for by the projection of pseudopodia it can move about and with them, embrace smaller objects—such as desmids and diatoms—whilst it absorbs from them their alimentative constituents. Protoplasm (typical, as found in young and active cells) contains: (1) Albuminous matter, vitteline or myosine; (2) Phosphoric matter, lecithine or nucleine; (3) One or several hydrocarbonates, glycose, dextrine, glycogen; (4) Soluble ferments, distase, pepsin emulsine; (5) Water of constitution and imbibition; (6) Mineral elements, salts, sulphates and phosphates; and therefore these substances, taken in conjunction, must be regarded as the essential elements of living matter. Although the constituents of living matter are given, the exact cause is not to be discovered. Granules are but dense masses of protoplasm, whose peculiar function is not yet fully understood. They are called Microstomata, or Micromata. Vacuoles are simply reserves of water, suspended in the protoplasm, and of which the assimilated pabulum is largely made up.

In 1828, Meyen observed a number of secreted bodies in vegetable cells, which chiefly were: starch, aleurone chlorophyll, crystals, etc. Turpin takes an individual view of cells, believing that a number of simple cells, by conglomeration, vegetation and propagation, produce tissues but retain their individuality. Schleiden admits a cell to be a small organism, and that every plant and animal of the higher classes is a collective being; that is, an aggregation of cell-tissues, each tissue completely individualized and distinct in its functions.

Scientists confirm Turpin's view; that the tissues of the most complex organism all originate from single cells, these having formed others by self-constriction and division, and imparting to them their own genetic powers. These secondary cells, by differentiation, produce and construct the tissues that together go to form the individual. Zoologists were far behind botanists in recognizing the cellular theory of construction; and it was not until 1824 that the theory of the identity of plant and animal organization was promulgated.

Schwann's cellular theory, which is standard, is as

follows: 1st, that animals and plants are formed exclusively of cells; 2d, that cells, commencing with the embryonic, are formed and derived one from another; and 3d, that they undergo many morphological changes before arriving at the adult stage. This crude theory has been perfected by embryological and histological research and investigation into cell-multiplication and the various phenomena of multi-nucleated cells. But the study of cell-structure, although so much is known, is still in its incipiency. Its success, since 1865, is due to the perfection in constructing lenses that manufacturers have attained, and to the large number and convenience of staining fluids and reagents known now, but perfectly unknown to the first scientists.

To Louis Pasteur are we indebted for our certain knowledge of the character of microbes, bacteria and vibrios, and of the effects of their phenomena. We know that microbes are the smallest of living things, being minute cells—often but one-fifty thousandth of an inch in diameter. Some are round, some elongated, and some are curved. They are contained in the water we drink, in the food we eat, and in the air we breathe—so minute that they float about in the air, and are visible only by aid of the highest powers of the microscope. There are useful microbes, which are found in the intestines of a healthy man, and are supposed to secrete pepsin, as well as the microbes of human disease, which are called "Morbic Bacteria," in distinction from the bacteria of putrefaction.

Those cutaneous diseases of man and beast included under the general term "Tinea," are caused by the presence and development of microbes in the form of parasitic fungi. The contagion of these diseases is simply due to the dissemination of the spores of the ripened fungi, which will germinate again whenever they chance to fall upon a spot of the necessary warmth and moisture. For example, a spore of a certain fungus falls upon a perfectly healthy head. If it finds the favorable conditions necessary for growth, it develops rapidly, produces a roughness, and penetrates the hair follicles. By its continued development within the follicles it forms an obstruction which stops capillary growth, and produces the death of the hair and its subsequent falling out.

The yeast plant is a ferment, and multiplies by simple cell-division. It is a simple cell which, by imbibition, has attained a certain size, constricts itself in the centre, and separates into two distinct and perfect cells, which in turn divide into four; and so the process is carried on until, by the twentieth division, there are more than one million cells in existence of the same size as the original mother-cell. Yeast-fermentation gives levity to bread. The plant lives upon the starch of flour, and is saprophytic. In bread the levity is due to the quantities of carbon-dioxide which are liberated by the breaking up of the starch grains. The microbes of alcoholic fermentation are generally about six micro-millimeters in length.

The most common microbe—the bacterium of putrefaction—is found in any water, and is not injurious unless it lodge upon a spot already affected

or favorable to its growth. If a glass of ordinary drinking water be allowed to stand twenty-four hours, a thin white scum will cover its surface, and this scum is composed of myriads of these minute cylindrical, colorless cells of which 1500 would be required, placed end to end, to form a rod one millimeter in length. The bacillus anthracis, or bacillus of splenic fever, is highly capable of being carried about in the air, thus spreading disease between man and beast. This form of contagion is well exemplified in the disease of glanders. Many hostlers are afflicted with the diseases of the horses they care for by breathing the germs exhaled by the horses. And so, to bacteria may justly be attributed the contagion and spreading of fowl cholera, swine fever, and hydrocephalus, or rabies in animals, and the pebrine of silk-worms, which so ruinously spread through many of the silk manufactories of France, and for whose complete counteraction and extirpation we are again indebted to Pasteur. Microbes are the germs of intermittent, typhoid, splenic, and yellow fevers; cholera, scarlatina, small-pox, measles, croup, whooping-cough, leprosy, and, in fine, of all the contagious diseases of man. The majority of medical men reject the germ theory of disease and prefer diseases of contagion to their innate characters; but it is founded upon fact, plain, simple, and ably proven, and though it may, and will, be perfected and improved upon, it will ever remain the true theory; and it cannot be overwhelmed by the scornful expressions of doubt as to its validity of those who, narrow-mindedly, oppose it in sheer orthodoxy, or those who doubt it because of its entire originality and its newness. It verifies the adage, "*Omne vivum ex ovo.*"

HARRY D. HULL.

Art, Music and Literature.

—Whittier is collecting and arranging the letters and documents of historical interest which he has brought together during his life.

—Revised copies of Mr. Lowell's Harvard oration and Dr. Holmes' poem will be published as a supplement to the December number of *The Atlantic*.

—The publication of the posthumous works of the late Leopold von Ranke is now indefinitely postponed. Dr. Wiedermann, his faithful secretary, has succumbed to the strain and lost his reason.

—The first book review in a periodical ever written in the world was written by a Jesuit. Father Chielet was the reviewer, and his journal, the first ever issued, was the "*Journal des Savants.*"

—*London Tablet.*

—The two recent Attorney-Generals of England are the brothers of two Jesuits, who are also each the editors of magazines. When Lord Coleridge held that post, his brother, Father Coleridge, S. J., edited the *Month*; and Father Mathew Russell, brother to the Attorney-General under the late Government, is still the editor of the *Irish Monthly*.

—*Irish American.*

—Liszt's memoirs, which his heirs are about to give the world, are said to be remarkable for their collection of stories. The *maestro* has delineated, with considerable vigor, the faults and foibles both of his enemies and of his friends. The book is full of portrait sketches of "men of the time," but there is said to be not a breath of scandal in it. The book is to bear the title "My Life."

—A new work by Professor Stokes, of Dublin, entitled "Ireland and the Celtic Church," will soon be issued. It describes, from original authorities, the origin and introduction of Celtic Christianity, the social life of St. Patrick's age, the invasion of the Danes, the doctrines, missions, and scholarship of the Irish monks, and traces the course of the events which led to the conquest by Strongbow and the Normans.

—On the 5th inst. there died at Gethsemane Abbey, Nelson County, Ky., a Trappist monk, named Father Joseph, distinguished in the musical world before he entered religion. In the world he was Mordecai Collier, an opera singer, music teacher and composer, well known in Europe and America. In former years he taught Nellie Grant, Minnie Sherman, Ida Greeley and many other leading *belles* in music. Ten years ago he became a Trappist monk.

—The distinguished Hungarian painter, Munkacsy, arrived in New York, Tuesday last, in time for the opening of the Exhibition of his latest and most celebrated painting—"Christ before Pilate." This famous painting, seventeen feet high and twenty-two feet wide, containing forty life-size figures, and in Munkacsy's virile and realistic style, has received so much attention in Europe, that it has been considered as the most important work of modern art, and the masterpiece of the great Hungarian painter. The artist is a practical Catholic, and it is interesting to note that the place chosen for the Exhibition of his great work is the old Tabernacle, where Salmi Morse thought to produce the "Passion" Play, but against which Christian feeling effectually protested.

—The city of Breslau lately celebrated the 500th anniversary of an occurrence which was memorable in the history of the town, and is known wherever German poetry finds a home. The bell which hangs in the southern tower of St. Mary Magdalen's Church, and is named "St. Mary's Bell," but is usually known as "the poor sinner's bell," rang out morning and evening on the 17th of July, to remind all who heard it that it was cast on that day 500 years ago. Next day, Sunday, the preacher reminded his congregation of the pathetic story, which made it singular among bells—how, when all was ready for the casting, the bell-founder withdrew for a few minutes, leaving a boy in charge of the furnace, warning him not to meddle with the catch that secured the seething metal in the caldron. But the boy disregarded the caution, and then, terrified on seeing the molten metal beginning to flow into the mold, called to the bell-founder for help. Rushing in, and seeing what he had in-

tended to be his master-piece ruined, as he thought, angered to madness, he slew the boy on the spot. When the metal had cooled and the mold was opened, the bell was found to be an exquisite work, perfect in finish, and of marvellous sweetness of tone. Coming to his senses, he recognized his bloody work, and straightway gave himself up to the magistrates. "Blood for blood" was the law; he was condemned to die, and he went to his doom, while his beautiful bell pealed an invitation to all to pray for "the poor sinner," whence its name. —*Scientific American.*

College Gossip.

—All Europe has fewer colleges than Illinois. And one of the European colleges has more students than all Illinois.—*Ex.*

—COLLEGE STUDENT:—"You saw the Apennines, I hear, when were you abroad, Miss Modern." Miss MODERN:—"Oh, yes! It was a treat, too." COLLEGE STUDENT:—"Did they play better than the Detroits?"—*Tid-Bits.*

—Scrap of conversation between two ladies, overheard on a suburban train a few mornings since: "So George is at Harvard now?" "Oh, yes: this is his second year, you know; he has just entered the *Sycamore* class."—*Boston Record.*

—The Catholic Seminary of Cologne, closed in consequence of the *Kulturkampf*, was re-opened October 15. The opening of the other seminaries will take place in their turn, except that of Hildesheim, the students of which will attend provisionally the seminary of Fulda.

—"A one-sided education will develop a one-sided life; and such a life, will surely topple over; and so will every social system that is built up of such lives. True civilization requires that not only the physical and intellectual, but also the moral and religious well-being of a people should be promoted, and at least with equal care. Take away religion from a people, and morality will soon follow. Morality gone, even their physical condition will, ere long, degenerate into corruption which breeds decrepitude, while their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin."—*Letter of Plenary Council.*

—The cause of Catholic education is flourishing in a wonderful way all over the country. In Salt Lake city Father Scanlan, the Bishop-elect, recently opened the College of All Hallows (called after his own *Alma Mater* in Dublin), and at present it has 52 boarders and 65 day-scholars. St. Mary's Academy, under the charge of the Sisters of the Holy Cross, has 90 boarders and 100 day-scholars. The Sacred Heart Academy, at Ogden, has 70 boarders and 90 day-scholars. St. Mary's of the Assumption, at Park City, has 175 day-scholars. Holy Cross school, at Salt Lake city, has 50 day-scholars. Evidently, Christian education is appreciated in Utah.—*San Francisco Monitor.*

NOTRE DAME SCHOLASTIC.

Notre Dame, November 20, 1886.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTIETH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC Contains: choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day;

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Personal gossip concerning the whereabouts and the success of former students;

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in Class, and by their general good conduct.

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Our Staff.

B. T. BECKER, '86, D. A. LATSIAW, '87,
P. VD. BROWNSON, '88.

—An interesting letter written by a deaf, dumb and blind orphan boy, in St. Mary's Institute for the Education of Deaf-Mutes, Buffalo, N. Y., has been received by Bro. Francis Assisi, of the University. The writing is done with a pin, all the letters being capitalized, and the whole gives evidence of the training which the good Sisters who direct the institution are able to impart, notwithstanding the difficulties attending the sad affliction which has befallen their young charges. An idea may be formed of the good these devoted religious have done and are doing, from what the young writer states in his letter—namely, that the Sister reads to him by means of hand pressure, and in the same way has taught him to read with raised letters, and to write as described. How much time and patience must needs be required to accomplish so much. But how great the reward in the result of opening young minds and hearts to the knowledge and love of truth and religion where faculties created to possess and enjoy, would otherwise remain darksome and barren.

—The subjects of the essays to be written in competition for the various prize medals have been announced and are published in our local columns.

In the competition for the Oratory Medal the subject is left to the discretion of the competitor under the following conditions: 1st, The subject must be satisfactory to the Faculty; 2d, the competitor pledges his word of honor that the production is original, and 3d, he must have attended the classes of the University at least one full year.

Each essay should be of such length as to fill not less than four, nor more than ten columns, of the SCHOLASTIC. All the essays must be in the hands of the Director of Studies by the 15th of May, but the students are free to give them in any time before that date. With regard to their publication in the SCHOLASTIC, it is only necessary to state that as too many articles on the same subject cannot appear, the rule "first come, first served" will be made to apply to the essays received by the Editors.

It is also announced that the percentage for these competitive essays will count just as much as the percentage for class; and no medal in any course will be awarded where the student has not an average of 85 at the lowest.

—Recent numbers of the *Catholic Review*, Brooklyn, N. Y., contain announcements of an enterprise which is of interest to every intelligent Catholic throughout the country. It is nothing more nor less than the publication of a weekly Catholic newspaper, which will, if the undertaking meets with the success it deserves, be the preliminary step towards the publication of the long spoken of and much-desired Catholic daily. Mr. P. V. Hickey, the accomplished editor of the *Review*, has undertaken this good work, the plan of which is thus made known:

"The semi-weekly addition to *The Catholic Review* and *Illustrated Catholic American* will partake of the character of both papers, but will have a separate existence and independent character of its own. It will be known as *The Catholic American*, and its size will be eight large pages, seven columns to the page, such as is already well known to the readers of the weeklies of the Metropolitan dailies. Its price will be the democratic *One Dollar a Year* for fifty-two issues. That will bring it within the reach of the large class who need a popular, yet perfectly safe paper at a moderate price. We expect that it will serve our existing papers by creating a taste for them among many Catholic readers who want a connecting link between the ordinary secular papers and Catholic papers of the class of *The Catholic Review* We mean that it shall be a real newspaper, perhaps preliminary to something greater; but we also mean that it shall be an aid in forming a strong and intelligent Catholic opinion among those whom it will familiarize with the thought and work of their brethren everywhere. One word we may add, that our new enterprise will be neither in competition with our own already existing enterprises nor with any other Catholic papers. Everyone may take *The Catholic American* at a dollar a year without feeling so impoverished that he must give up other papers, our own included, that have already served him well, and that are bound to do better with their fuller growth."

We hope that the enterprise will meet with such encouragement on the part of the Catholic people of the United States as may give substantial emphasis to the oft-repeated expression that a Catholic newspaper in this country would fill "a long-felt want."

A Souvenir of Notre Dame.

Mr. T. A. De Weese, of the *South Bend Tribune*, who has recently published a creditable volume, entitled "American Colleges," has under process of compilation an illustrated "Souvenir of the University of Notre Dame," which will make its appearance in a few months. The most attractive feature of the Souvenir will be a number of photo-engravings of the buildings and grounds of the University. They will be exquisite in finish, perfect in detail, and will be reproduced from actual photos by the Moss Engraving Co., of New York, who sustain a wide reputation for their photo-pictures. The Souvenir will embody a historical and literary tribute from the pen of Mr. De Weese. The members of the *Alumni*, the students, and those who have a pride in Notre Dame, will anticipate the advent of this publication with no small degree of pleasure; and from our knowledge of Mr. De Weese and his literary attainments, we feel confident they will not be disappointed.

Bishops' Memorial Hall.

A national Pantheon has been the dream of many visionary Americans. A much more practical, praiseworthy and Christian idea is that of the University of Notre Dame, Indiana, which has established a truly historic and suggestive monument to our illustrious dead in its "Memorial Hall of Our Bishops." Not many are aware that there exists at Notre Dame, Ind., a unique collection that commends itself to the interest of all who love and venerate the good men who have ruled over American dioceses. While a boy at college, Prof. J. F. Edwards conceived the happy idea of erecting a national monument to our prelates in the form of a Bishops' Memorial Hall. He immediately went to work, and after years of persistent search, he has brought together a large and valuable collection of life-size paintings, crayons, engravings, photographs, rare old daguerreotypes, miniatures on ivory, busts and casts of all the bishops and archbishops who have held dioceses within the present limits of the United States. These have been placed in a large cruciform gallery, one hundred and fifty-five feet in length, one hundred and twenty at the arms, and a uniform width of sixteen feet. Besides the portraits, there is also an extensive collection of autograph letters and original documents written by the prelates; bound books, pamphlets and pastorals published by them; manuscripts relating to their histories, and printed volumes containing their biographies. In large, glass-covered cabinets are displayed wonderful collections of mitres, croziers, episcopal rings, gold chains, pectoral crosses, and other articles used by our bishops, archbishops and cardinals. These cabinets, when placed in line, form a continuous stretch of one hundred and ninety-two feet by three in width. In a separate case are displayed manuscript sermons and letters written by Archbishop Carroll, a book from his pen—the first written and published by an

American Catholic in the United States—a piece of the gold chain from which he suspended his pectoral cross, several rare engravings of the prelate himself, a picture of Pope Pius VI, who founded the American hierarchy, and a rare old bust of the Archbishop which stood for years on a mantle-piece in the private room of his kinsman, Daniel Carroll, of Duddington. Near by is shown a gold embroidered red velvet mitre worn by Most Rev. Francis Patrick Kenrick, President of the First Plenary Council. A heavily embroidered and jewelled gold cloth mitre, worn by Archbishop Spalding when he opened the Second Plenary Council, stands surrounded by all his published works. In the section devoted to the Western dioceses is found a curious old crozier, of exquisite workmanship, made of tortoise-shell and silver. It was used by the venerable Garcia y Moreno, first Bishop of the Pacific Slope. Dioceses North, East, South and West are represented by *souvenirs* of their prelates.

This is the first attempt ever made in any country to illustrate a nation's whole episcopacy by a monument of this description. Many persons gave willingly of their treasures to assist in building this monument to our loved bishops. They deprived themselves of the pleasure of having relics at home in order to secure their greater safety in this collection, and at the same time to increase their value by making them parts of a systematic series. The hundreds of tourists and others who visit Notre Dame daily have their attention drawn by this Memorial Hall to the great work done by the American hierarchy, and a desire is excited to know more of the life and work of the truly apostolic men who planted and fostered the Faith in our midst. No one can glance at the Indian dictionaries, grammars, prayer-books and other works prepared for the Lake Superior tribes, without forming a high estimate of the services rendered religion by the sainted Baraga, who endured untold hardship to preach the Faith of Christ to the untutored savages of the North. In the same case with these works are displayed some manuscripts, a precious mitre and other *souvenirs* of the great Apostle of the Michigan Indians. It is the great desire of the originator of the Bishops' Memorial Hall to make it as complete and as national as possible. Any one who may have in his possession *souvenirs* of our deceased prelates, in the form of articles illustrating their pontifical dignity, locks of their hair, works published by them, and documents or old letters in their handwriting, can render a valuable service to the history of the Church by depositing them in the Bishops' Memorial Hall, where they will be religiously guarded for posterity, and preserved from dangers—such as fire or robbery. A sight of the article will cause many a prayer to be said, not only for the persons whose memory it perpetuates, but also for all who assist in completing this monument already so well commenced and so solidly established. Attached to the Bishops' Memorial Hall is a large ecclesiastical museum containing *souvenirs* of missionary priests, Catholic laymen, and articles illustrating the different religious orders.—*Catholic Review*.

Books and Periodicals.

THE AVE MARIA. A Catholic Family Magazine Devoted to the Honor of the Blessed Virgin. Vol. XXII: Notre Dame, Ind. 1886.

With the increase in the size of *The Ave Maria*, which marked the beginning of its twenty-second year, came the necessity of dividing the yearly into half-yearly volumes, in order to present a book artistic and not too cumbersome in appearance. Thus, the first volume of the current year, or of the "new series," includes all the weekly numbers from January to July, and makes a fine book of more than 600 pages. The binding is according to a new and tasteful design, in heavy, blue cloth, having the title "The Ave Maria" and the monogram of the Blessed Virgin elegantly stamped in gilt letters of a unique and beautiful pattern; the leaves are gilt edged, and the whole forms a fitting and ornamental cover of a book which would add to the intrinsic value of any library, and which should be found adorning the table of every Catholic home throughout the land.

To the readers of *The Ave Maria*—and their name is legion—it is unnecessary to speak of its excellence; and to those into whose hands it has not yet fallen, we can only say: send for a sample copy and judge for yourself. It is a magazine whose object, and the excellent manner in which that object is fulfilled, commend it to the patronage of every Catholic to whom the English language is familiar. It numbers among its contributors some of the best writers in the language—such as Rev. Dr. Lambing, Dr. John Gilmary Shea, Rev. Father Edmund, C. P., Maurice F. Egan, Christian Reid, and many others whom space will not permit to name—so that, while keeping ever in view the grand object of its publication—namely, the spread of devotion to the Mother of God—*The Ave Maria* presents in each of its weekly issues a collection of articles in prose and verse which can gratify every taste, whether purely literary or devotional, and provide instruction and entertainment for a variety of readers both young and old. The widespread and growing prosperity of this magazine is abundant evidence of the success attending the efforts of the reverend and talented editor to present a periodical combining in itself the qualities above enumerated, and we feel assured that the more *The Ave Maria* becomes known, the more will it be loved and prized, and become eventually the favorite magazine of the Christian family throughout the world wherever the English language is spoken.

THE ILLUSTRATED CATHOLIC FAMILY ANNUAL for 1887. New York: The Catholic Publication Society Co. No. 9 Barclay St.

This, the nineteenth publication of this interesting annual, is fully equal to the high standard of its predecessors, and in some features—notably the illustrations—surpasses the issues of former years. Among the literary treasures we note especially the beautiful poem, "Iscander-beg," by Maurice F. Egan, in which the true poetic genius is revealed with such instructive gems as these:

"A mother's prayers all battles win!
He left his worthless gold,
He cast aside the nets of sin
That held him in their gilded hold.
He tore away the crescent moon
Which fast was growing (Moslems told
How it would swing over Europe soon);
It waned—this was a mother's boon.

"O! thoughts of childhood do not die
Like thoughts of man and youth;
They change not like an April sky,
They live in lies or truth;
And be they false or be they true,
They work us good or ruth.
Ah! well George Castriot's mother knew
That Mary grants when mothers sue."

There are also four fine illustrations, depicting passages in the poem, which were specially prepared for, and which impart new interest to, the production. Besides, there is an entertaining sketch of his Eminence Cardinal Gibbons, accompanied by an excellent full-page portrait. There are also sketches of eminent Catholic personages, with portraits of the same; and other literary features and illustrations which we have not space to enumerate. The *Annual* is in every way worthy of a widely-extended circulation.

—From the Catholic Publication Society, Co., New York, we have received Vol. II of "Five Minutes' Sermons by the Paulists," containing a collection of short discourses for Low Masses—three for every Sunday in the year. These sermons are concise and, withal, replete with instruction and devotion, presenting in solid, substantial form the essence of Catholic faith and piety.

—We have received the "Proceedings of the Catholic Total Abstinence Union of America, Issued from the Sixteenth Annual Convention, Held at Notre Dame University, Indiana, August 4 and 5, 1886." The "Proceedings" makes a large pamphlet of about 90 pages, containing the various addresses, speeches and reports made on the occasion of the last Annual Convention of the Union. In addition, briefs of the Holy Father approving of, and granting spiritual favors to, the Union, the constitution, lists of officers and societies, and statistics showing the satisfactory progress made, are also published.

—We have also received the "Proceedings of the Eighteenth Annual Convention of the Irish Catholic Benevolent Union of the United States," Held at Lancaster, Pa., September 1 and 2, 1886. This pamphlet contains, besides the report of the Convention, a very interesting sketch of the History of the Union. There is also appended a valuable historical paper from the pen of Martin I. J. Griffin, Secretary of the Union, entitled "William Penn, the Friend of Catholics," in which the writer brings forward facts in support of the statement that Penn was really a friend of religious liberty. This paper is also published separately in pamphlet form by the *I. C. B. U. Journal*, Philadelphia.

—"Catholic Historical Researches" for October contains valuable papers on "Detroit in Early Times," which embodies an interesting sketch of

the life and labors of one of the pioneer missionaries of the vicinity of the great lakes—Very Rev. Gabriel Richard; “Reflections on the Life and Work of Very Rev. D. A. Gallitzin”; “Celeron’s Journal”—Concluded; “The Famous Bull of Pope Alexander VI,” with Translation—the bull relates to the partition of the newly-discovered, or to be discovered, possessions of Spain and Portugal. The number concludes with a collection of interesting “Notes,” from which we quote the following:

“It seems to have escaped the attention of those who have written of the first Bishop of Pittsburgh, that the earliest intelligence of his promotion to the new See was brought to the United States by a carrier pigeon, five weeks in advance of the steamer by which the news was officially conveyed to our shores, as the *Catholic Herald*, of August 24, 1843, informs us.”

The “Researches” is edited by Rev. A. A. Lambing, LL. D., Wilkinsburg, Pa., and is published quarterly at the low price of \$1.00 a year.

—The November *Century* marks a new era in the history of that magazine, in beginning the publication of “The Life of Lincoln,” by his private secretaries, John G. Nicolay and Colonel John Hay. Two prefaces, one editorial and the other by the writers, give ample account of the work, and call attention to the exceptional opportunities which these gentlemen have had to prepare what is certain to be the fullest and most authoritative work on the subject. Its authors were, in a sense, the chosen biographers of Lincoln, by whose aid they were re-enforced in the collection of material during the war. From an historical point of view the value of the work—largely resting on documentary evidence not attainable by other writers—must be ranked high. In fact, the inner history of the war waits upon this work. The first part is concerned with the Lincoln family as pioneers, including their relations with Boone in Kentucky, and their subsequent life in Indiana and Illinois down to the Black Hawk War; and a picture of the society and surroundings of young Lincoln, involving a concise history of the Western States of that day. On the pictorial side there is a frontispiece portrait of Lincoln in 1860, from a remarkably fine and unhackneyed photograph, a portrait of Boone from Sully’s painting from life, and the traditions of the Lincoln homes and localities are carefully gathered up pictorially to supplement the text. A fac-simile of a passage of Mr. Lowell’s “Commemoration Ode,” referring to Lincoln, is printed at the beginning of the magazine, and certain other fac-similes throw new light upon the early history of the Lincolns.

—The October number of *The American Catholic Quarterly Review* opens with a timely and instructive article from the pen of Rev. R. J. Meyer, S. J., on the subject of “Nature Worship—The New Religion.” The Rev. writer shows that the spirit of the modern world is a spirit of irreligion; but the sentiment of religion which exists in all men is too deep-seated and powerful not to make its influence felt; so that man, outside of the Church, deprived of Revelation and Faith, flies to the worship of the creature—the worship

of nature. This is the “new religion” taught by such leaders of modern thought as Carlyle, Emerson, Matthew Arnold, Spencer, Garrison, etc., “who would fain persuade us that the old Faith and the religion professed by our forefathers are out of date, and are soon to be superseded by ‘the creed of science’ and ‘the religion of culture.’” In clear, forcible language, and with deep, philosophical acumen, Father Meyer shows what this “new religion” really is, and depicts the pernicious fruits it must needs bear, as regards morality, literature and art. “The Monks and Civilization” is the title of a masterly paper by the Rev. Edward F. X. McSweeney, D. D. The opening paragraphs will show the drift of this article, valuable and instructive by reason of its well-defined portrayal of the influence exercised by the religious orders upon that civilization which the world owes to the Christian religion. We quote:

“It is not by principles that the world is moved, but rather by men who are the incarnation of those principles. All great movements are begun by extraordinary individuals; every reform needs a man for its leader, every institution, even Divine Religion itself, must have a *man* for its corner-stone. ‘The founders of the various religious communities,’ says Mrs. Jameson, ‘were all remarkable men, and some of them were more, they were wonderful men; men of genius, men of deep insight into human nature, of determined will, of large sympathies, of high aspirations; poets, who did not write poems, but acted them.’ Although at first the communities were exclusively of laymen, very soon many of them were elevated to the priesthood by the authorities of the Church, who recognized their fitness, and innumerable bishops out of the most holy and illustrious in history sadly abandoned their walls to wield the pastoral staff. At least forty of the Supreme Pontiffs were of the Order of St. Benedict, beginning with Gregory the Great, Apostle of England. The monkish missionaries carried the light of the Gospel into the wilds of Britain, Gaul, Saxony, Belgium, where heathenism still solemnized impure and inhuman rites, and with the Gospel carried peace and civilization, and became the refuge of the people, of the serfs, the slaves, the poor, the oppressed, against the feudal tyrants and military despoilers of those barbarous times. ‘They were,’ says Kemble in his ‘Anglo Saxons,’ ‘permanent mediators between the rich and the poor, between the strong and the weak; and it must be said to their eternal honor that they understood and fulfilled, in a marvellous way, the duties of this noble mission.’”

The other articles, not less interesting and instructive, but which our limited space will permit us only to name, are as follows: “Edward Hyde and His Daughter,” by R. M. Johnston; “History of Christian Art,” by Rev. J. F. X. O’Connor, S.J.; “Is the Church Gaining or Losing Ground in Catholic Countries?” by Arthur F. Marshall, B. A. (Oxon.); “Relative Condition of Woman Under Pagan and Christian Civilization,” by his Eminence Cardinal Gibbons; “The Coming Conflict in the East,” by A. de G.; “Will the Tories give Ireland Home Rule?” by T. P. O’Connor, M. P.; “What Will Become of the Indians?” by Very Rev. Edward Jacker; “The Public School System and Protestantism,” by George D. Wolff; “Scientific Chronicle.”

The *Review* has its place in the foremost rank of the leading literary publications of the age, and accomplishes a noble work in the skilful presentation of truth, in the domains of history, literature, art, science, philosophy and theology.

Local Items.

—Cold!

—Blizzard!

—Utica lunch to-morrow!

—“Look out for the paint!”

—Big snow storm last Thursday.

—Next Thursday is Thanksgiving Day.

—Save us from another lot of Ludington cigars.

—Any more furniture for the room, my dear boy?

—Where are the “Scientifics” and the “Philodemics”?

—Old winter has come to stay. We shall address him an ode next week.

—“Two of a kind” to-night in “The End of the Tether”—Don. and Bec.

—Room 60 had a hair-breadth escape from going without a breakfast on Thursday.

—Make hay while the sun shines; but drizzly, gloomy weather is the best time for study.

—The ducks have flown North. There are no gunners around this year to salute them.

—The St. Cecilians and Euglossians will present an entertainment this (Saturday) evening.

—Herr Baum has been the happy recipient of a magnificent eagle, measuring six feet from tip to tip.

—Prof. Kindig is actively at work preparing for the grand musical *soirée* to be given on December 15.

—The Gymnasium is being rapidly fitted up; in truth, this is a year, as well as an age, of improvements.

—There will be a meeting of the Temperance Society to-morrow evening, at the usual time and place.

—The “Academy” will give a debate on next Thursday. The advanced students are invited to attend.

—The Boat Club banquet, which announces the closing of navigation, will be held somewhat later than usual this year.

—Rev. T. Vagnier, C. S. C., '60, Rector of St. Michael's Church, Leo, Ind., paid a pleasant visit to Notre Dame during the week.

—Prof. J. A. Lyons entertains the St. Cecilia Philomathean Association to-morrow. The occasion is the patronal feast of the Society.

—Fifty guns have been provided for the Sorin Cadets, and the members of last session's company will begin to learn the manual of arms at once.

—We hope that our literary societies will not fail to give us at least one literary entertainment before the holidays. It is time to begin the work of preparation.

—This kind of weather generally proves fatal to the Baseball fiend. As we see no more of him we conclude that he must have gone to Cuba, to escape consumption.

—We would like to remind, in a respectful manner, the one who overlooks the fitting up of the Gymnasium that Indian clubs and dumb-bells are most essential and most desirable.

—Very Rev. Father Provincial Corby, C. S. C., returned last Monday from the South, where he had been visiting the houses of the Congregation. On Wednesday he left for Bay View, Wis., where he opened a two weeks' mission on Thursday evening.

—The fifth regular meeting of the St. Stanislaus' Philopatrian Society, held Saturday evening the 13th inst., was characterized by a very spirited debate, in which the following took part: Masters I. Bunker, F. Cobbs, C. Hurd, W. Bailey, A. Redlich and E. Berry.

—The aviary at Mt. St. Vincent has received the addition of a beautiful pair of black Spanish fantail pigeons, received by express, a short time ago, through the kindness of a friend and patron of the University, Mr. M. V. Monarch, of Owensboro, Ky. The blacks and whites seem to agree well together.

—The Professor of Civil Engineering says that it is considered, if not positively vulgar, at least in extremely bad taste to have a carpet without a border. There is always something monotonous about such a carpet, inasmuch as the absence of a border conveys the idea of illimitability. N. B.—The carpet has arrived.

—At the sixth regular meeting of the Columbian Literary and Debating Club, held on the evening of the 12th inst., the debaters were Messrs. G. Craig, G. O'Sullivan, A. Martineau, T. O'Regan, C. Voorhees, P. Brownson, C. Greever and H. Hull. The exercises concluded with the reading of a very entertaining paper by Mr. L. Bolton.

—*The Scientific American*, published by Munn & Co., New York, presents weekly to its readers the best and most reliable record of various improvements in machinery, while the scientific progress of the country can in no way be gleaned so well as by the regular perusal of its pages. See advertisement in another column, under the head of “Patents.”

—At the 2d regular meeting of the Sorin Literary and Dramatic Association, held in the usual place, on Monday the 15th inst., a very interesting debate was conducted by Masters Nester, Falvey, Hillas, McIntosh, Riordan, Martin, Jewett and Mooney. Well-written compositions were read by Masters Munro, Koester, Tompkins, McDonald, Toolen and McDonnell.

—The following non-commissioned officers have been appointed in the Senior Company of the Hoynes' Light Guards: Second Sergeant, Chas. J. Stubbs; Third Sergeant, Chas. Combe; Fourth Sergeant, J. V. O'Donnell; First Corporal, L. Bolton; Second Corporal, Wm. Bingham; Third Corporal, A. S. Triplett; Fourth Corporal, P. Paschel. The Corporals were chosen by a competitive drill, held on the evening of the 14th inst.

—Mr. T. A. De Weese, of the *South Bend Tribune*,

une, was out during the week, taking views of the University buildings and surrounding landscape. Mr. De Weese excels as an amateur photographer, and has succeeded in taking very pretty pictures of scenery around Notre Dame. It is particularly interesting to note that he intends to have these views engraved and embodied in a history of Notre Dame, which will be published at an early date.

—Subjects for the prize medals: History Medal—1st, "The Question of Investitures"; 2d, "The Renaissance." English Medal—1st, "Longfellow in English Poetry"; 2d, "Cardinal Newman." Senior Classical—1st, "Existence of a Personal God"; 2d, "The Catholic Church and Modern Socialism"; 3d, "Homer's Gods and Heroes." Senior Scientific—1st, "Existence of a Personal God"; 2d, "Systems of Electric Lighting"; 3d, "The Theory of Evolution."

—The following letter, from a former student of Notre Dame, recently received by Prof. Edwards, explains itself:

VICKSBURG, Miss.

DEAR FRIEND:—In memory of the good times I had when a member of the Crescent Club Orchestra, I send you to-day a large live bald eagle, which was caught here by a Negro. I bought it of him to send to you. The eagle measures six feet two inches. I have named him "Volunteer Southron" after my Military Company—the Blue Ribbon Company of our State.

Your sincere friend,

JAMES R. MARLETT.

The bird is now in Herr Baum's Menagery, Science Hall.

—The 8th regular meeting of the St. Cecilia Philomathean Association was held last Wednesday evening. Masters M. Falter, J. McKendry and L. White were admitted to membership. The criticism on the exercises of the previous meeting was read by Master Fisher. Essays were read by Masters W. Austin, W. McKenzie and C. Cavanagh. Preparations were discussed for the annual winter entertainment and banquet, to be given in the course of a few weeks.

—The patronizer of the stars and stripes, the emblem of glory and liberty and the type of rapacity, was happily lodged in Herr Baum's menagery on the 16th inst. It is a fine specimen of our national bird, the glowing eye betokening ambition and daring; the hoary head-feathers, just above it, warranting prudence and calmness, and the relentless talons promising never to release what they have once grasped. No doubt it is for these reasons that our fathers chose the bald-headed eagle for standard bearer.

—Very Rev. Father General examined three of the reading-classes in the Minim department during the week. He said he would like to hear that good reading, clear and distinct pronunciation, and proper inflection of the voice formed a distinctive feature of the department, for it is when young that the voice can be best cultivated and trained to the proper inflections. He remarked that several of the Minims have good voices, and they can, with care and attention be made excellent readers and speakers. "Good reading, which may be defined as a

correct representation of the author's feeling and the author's meaning, is," he said, "not a common accomplishment, but rather the mark of a superior intellect."

—A few days ago there arrived, from Philadelphia, two fine large photographs of the members of St. Michael's Jr. Pioneer Corps, who visited Notre Dame during the National Convention of the C. T. A. U. One is a gift to Professor Edwards from the young men of the organization, and the other has been sent to the University to remain here as a *souvenir* of their visit. The pictures are fine specimens of the photographer's art. The familiar countenance of each cadet is easily recognized by all who had the pleasure of meeting the boys last summer. Notre Dame, as well as Philadelphia, takes great pride in these young men, noble exponents of the cause of Total Abstinence, and she wishes each of them a bright career of usefulness and honor.

—Accessions to the Bishops' Memorial Hall: The gold-edged scarlet silk veil used by the Papal Alegate, Mgr. Straniero, to cover the *Beretta Rosa* conferred on his Eminence Cardinal Gibbons, while it rested on the gilded table in the sanctuary of the Cathedral of Baltimore, guarded with sword by Count Zucchi, of the Pope's Noble Guard; nine documents written and signed by American prelates, presented by Rt. Rev. Mgr. Straniero; Sketch of Archbishop Seghers; Bishop Seghers at Vancouver Island; "Addresses of Welcome and Congratulation on Arrival of Archbishop Seghers at Portland"; Lectures by Archbishop Seghers on "Alaska," "Miracles," "Evil Spirits"; Sermons—"The Church to the Workingman"; "Dangers of Secret Societies"; "Leaves from the Note Book of a Missionary Bishop," by Archbishop Seghers; Sketch of Archbishop Blanchet; "Circular of Archbishop Blanchet Taking Leave of His Diocesans"; "History of the St. James' Mission Claim," by Bishop Blanchet, presented by Mr. A. Piero, of San Francisco; eleven letters, written by bishops, presented by Bro. Jacob; curious old semicircular mitre and sandals used by Bishop Young, of Erie, presented by Bishop Mulren; six lectures and sermons by Archbishop Ryan; consecration of Bishop Keane, of Richmond; four sermons and pastorals by Bishop Keane; five lectures and pastorals by Bishop Kain, of Wheeling; sketch of Bishop Whelan, of Wheeling, presented by Mrs. J. Lynch, of Philadelphia; document signed by Mgr. Dufal, C. S. C., Coadjutor-Bishop of Galveston; Bengali Grammar, used by Bishop Dufal when Vicar-Apostolic of Eastern Bengal, presented by Father Roche.

—The Moot-court trial of Frank Muller for the murder of Jacob A. Thompson was ended last Monday by a verdict of acquittal. The counsel for the people were B. T. Becker (Prosecuting Attorney) and G. H. Sullivan. The prisoner's counsel were Messrs. F. X. Claffey, C. Rheinberger and V. Greene. Prof. W. Hoynes sat as judge. The case was first called on Thursday, November 4. Clerk P. E. Burke called the list of talemen, from

among whom the following gentlemen were selected as jurors: D. Dwyer, A. Gibbs, L. Bolton, C. Devlin, T. Griffin, H. Werst. The principal witnesses called for the people were M. White and A. Sproehnle (two farm hands, who were eye-witnesses to the homicide, and who identified Frank Muller as the one who fired the shot) S. Kendall, C. Nancolas, C. Bowles, P. VD. Brownson, W. Jeffs, C. Neill, Don Latshaw. Mr. Claffey opened the defense, and then called as witnesses the defendant, W. Rochford, A. Gordon, P. Nelson, C. Stubbs, C. Vorhees, G. Craig, G. Morrison and J. V. O'Donnell. After the examination of the witnesses, who, with the exception of two or three, were well posted, careful and consistent, the court adjourned till Sunday afternoon, Nov. 14. On that day the prosecution and defense called in rebuttal a few more witnesses, and in the evening Mr. Sullivan commenced his summing up for the commonwealth. Mr. Greene opened the case for the defense, and was followed by Mr. Rheinberger. Mr. Claffey next addressed the court and jury. He showed himself an able advocate; his address was a forcible and cogent argument. He made the most from the mistakes, inconsistencies and weaknesses of the witnesses for the prosecution; while he utilized, to the fullest extent, the testimony of those for the defendant. He spoke for over an hour, and his speech had a marked effect on the jury. In fact, it is generally believed that his speech decided the case. Mr. Becker closed for the prosecution. The Judge's charge to the jury, on account of lack of time, was very brief. The prosecution had not, like the defense, submitted in writing the points upon which they desired the court to charge the jury, and, consequently, the salient points of their case were not given the prominence they would otherwise have received. The jury returned after about 10 minutes, stated their verdict of acquittal, and were discharged by the court. Deep interest was manifested throughout the trial, not only by our legal gentlemen, but by the students generally.

Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

SENIOR DEPARTMENT.

Messrs. Archambeault, M. Akin, Ashton, Aubrey, T. Becerra, Britt, Brown, Burke, C. Bowles, Baca, Barnes, C. Bush, Byrne, Barrett, Colina, Craig, W. Crowley, Cusack, G. Cartier, Coady, Craft, Devlin, W. Dorsey, S. Dorsey, Deary, Dillon, Dwyer, Dierdorff, Eisenhauer, Egan, Ensor, Ford, Grever, Gallardo, Gordon, Gieseler, Gibbs, Greene, Griffin, Houck, Hinchman, Hummer, Hagerty, Howard, Judie, Jordan, Kleiber, Kendall, Kreutzer, Kelly, Ley, J. Langan, Lyons, H. Langan, Leonard, Latshaw, T. McDermott, Marx, McErlain, McAlister, J. McDermott, J. Murphy, Mallay, Mulkern, V. Morrison, McSweeney, P. Newell, Neill, Neff, Newton, Nelson, O'Connor, O'Rourke, O'Regan, J. O'Malley, O'Connell, L. O'Malley, Padilla, P. Prudhomme, E. Prudhomme, Paschel, Prichard, Pender, Rheinberger, Rothert, Rodriguez, Ruger, Suing, O. Sullivan, G. Sullivan, Shields, Stubbs, Triplett, Taylor, Valasco, White, Werst, Wagoner, W. Williams, Whalen, Zeitler, Fry.

JUNIOR DEPARTMENT.

Masters Adelsperger, Anderson, R. Bronson, H. Bronson, Blessington, Badger, Bunker, Bull, Brabrook, H. Boland, W. Boland, Baca, Burns, Bacigalupo, E. Campbell, J. Clarke, Carney, Cavanagh, Clifford, Cobbs, Casey, Cooney, Curtis, L. Chute, F. Chute, G. Cooke, F. Duffield, Decker, Devine, J. Doss, Draper, Dempsey, Darragh, Dunford, Ewing, Fitzharris, Falter, J. Flynn, F. Flynn, Flood, Fisher, Goebel, Glenn, Houston, J. Henry, Houlihan, Hart, A. Hake, T. Hake, Hannin, Hayes, Hampton, Higgins, Inks, Jewett, Joyce, Jacobs, Julian, F. Konzen, W. Konzen, Katz, Kern, Kellner, Kutsche, Keating, Lesh, Landenwich, Luther, Long, McKendry, Monarch, McKenzie, McCart, McMahon, J. McCormick, Mallay, McGurk, McIntosh, Macatee, McPhee, Mulburger, Moncada, McNulty, Morrison, Meehan, Nussbaum, O'Connor, Ormond, O'Brien, Oxnard, M. O'Kane, O'Shea, Pfau, L. Paquette, Power, Preston, Roper, Reynolds, Sweet, B. Stephens, J. Stephens, N. Smith, F. Smith, M. Smith, Senn, Spencer, Tarrant, Tionen, Vhay, Warner, L. West, White, Wagoner, Walker, C. West, Welch, Walsh, Weldon, Schloss.

MINIM DEPARTMENT.

Masters Ackerman, Boettcher, Bloomhuff, Blumenthal, Boyd, H. Backrack, S. Backrack, A. Backrack, Black, R. Clendenin, Crotty, W. Connor, C. Connor, E. Conners, J. Conners, Cohn, Doss, Jas. Dungan, L. Dempsey, J. Dempsey, J. Dungan, Dahler, Foote, T. Falvey, E. Falvey, G. Franche, C. Franche, Grant, Gale, Garber, Griffin, Haney, Hillas, J. Huiskamp, H. Huiskamp, Jewett, Kutsche, Kerwin, Koester, Keefe, Kain, Klaner, Kraber, Lewin, Lane, Löwenstein, McIntosh, McDonnell, Martin, Mason, Aug. Morgenweck, A. Mayer, A. Morgenweck, Mainzer, C. Mooney, Mahon, H. Mooney, G. Mayer, McPhee, Munro, Nester, O'Mara, O'Neill, Prior, Paul, Priestly, Quill, Riordan, Rowsey, Rogers, Stone, Savage, Sullivan, Sweet, Steele, Smith, F. Toolen, T. Toolen, Taft, Triplett, Tompkins, A. Williamson, W. Williamson, Witkowsky, Weckler.

Class Honors.

[In the following list may be found the names of those students who have given entire satisfaction in all their classes during the month past.]

COLLEGIATE COURSE.

J. Kleiber, H. McKlein, C. Neill, C. Rheinberger, J. Wagoner, A. Larkin, C. Stubbs, F. Craig, P. Brownson, J. Alardo, P. Burke, J. Cusack, A. Finch, G. Houck, C. Hagerty, F. Baca, W. Cartier, C. Combe, R. Newton, M. Mulkern, L. Bolton, J. O'Donnell, S. Craft, A. Cooper, V. Morrison, Wm. O'Connell, D. Latshaw, P. Nelson, J. Meagher, P. Newell, H. Long, E. Dwyer, C. Devlin, A. Ensor, M. Falter, P. Wagoner, E. Ewing, T. Goebel, L. Chute, M. Luther, W. McPhee, J. Fisher, M. Reynolds, G. Meyer, W. Morrison, E. Darragh, F. Long.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the courses named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

COLLEGIATE COURSE.

Logic—H. Rothert, P. Brownson; Latin—J. Kleiber, P. Brownson, E. Ewing, V. Morrison, P. Burke, M. Falter, C. Neill, J. Fisher, H. Vhay, T. Goebel; Greek—J. Wagoner, P. Brownson, M. Falter, A. Finch; Civil Engineering—H. Rothert; Astronomy—P. Newell; Descriptive Geometry—H. Rothert; Calculus—C. Hagerty; Trigonometry—T. Goebel; Geometry—F. Long, C. Craig, M. Falter, L. Chute, H. Prichard, P. Nelson, J. Gallardo; Algebra—A. Finch, W. Henry, W. Morrison, A. Cooper, J. Fisher, J. Cusack, E. Adelsperger, M. Falter; English Literature—G. Craig, H. Hull, C. Neill; Rhetoric—W. Luhn, J. Fisher, A. Larkin; Ancient History—H. Vhay, M. O'Kane, L. Chute; Modern History—McDermott, M. Falter; English History—McDermott, S. Kendall, T. Goebel, Darragh; Physiology—F. Long; Metallurgy—E. Ewing; Mineralogy—E. Ewing.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The Minims took a long, pleasant walk on the Feast of the Patronage of the Blessed Virgin.

—Miss Martha Beal, Graduate in the Conservatory of Music, Class '84, paid a visit to her *Alma Mater* on Friday.

—The huge cactus plants have been removed from the lawns, and now are placed before the statue of St. Catharine in the Library.

—Mrs. F. Gavan, of Lafayette, Mrs. A. Dunkin, of London, Ontario, and Mrs. M. E. Horn, of Columbus, Ohio, are among the visitors of the week.

—A short but most welcome call from Miss Grace Taylor, of St. Louis, a warmly-cherished former pupil of St. Mary's, was received on Sunday.

—A beautiful discourse on the mystery of the day—the Patronage of the Blessed Virgin—was preached at the eight o'clock Mass on Sunday by Very Rev. Father General.

—The readers at the regular Academic reunion were the Misses C. Griffith and E. Horn. The first read a selection from Longfellow; the last-named a pretty poem, entitled "Through Death to Life."

—Monday will be the feast of the late beloved Sister M. of St. Cecilia. In allusion to her death and that of Father Lilly (her brother) and Mrs. Redman (her grandmother), one of her best friends termed our bereavement "The lost chord of St. Mary's."

—On Saturday, a *Requiem* Mass was offered for the repose of the soul of Mrs. Jennie Reilly O'Byrne, by Father Shortis. Letters of sympathy with her former teachers are daily received. Miss Laura Fendrich, Class '84, has written that she is obtaining as many Masses as possible for her dear departed classmate.

—The Roman mosaic cross is worn this week by Helen Hake. Those who were entitled to draw for it with her are the Misses Beaubien, Boyer, Bruus, Campbell, Cooke, Crane, Coll, E. Dempsey, G. Garrity, Hinz, Hunting, Knauer, Leonard, Lindsey, McDonnell, McEwen, M. Morse, E. Nester, Prudhomme, Quill, Rogers, Steele, Stumer and Stapleton.

—The principal parts (those of Madame Affable, Miss Eastlake, Miss Holmes and Mrs. Fairbanks) in the play "New Arts," written by Very Rev. Father General, and performed every year at St. Mary's, have been given out, and are in progress of training. Too great attention can scarcely be given to points in deportment which, to the casual observer, are counted as trifling, but which in reality are of the first importance. With the *essential minutiae*, "New Arts" deals freely. To the young, the lesson conveyed is invaluable. The thoughtless and superficial alone will under-rate its bearing, and that of the unintermitting practice of "New Arts."

This World of Ours.

Six mighty, sublime, wonder-working days, and out of chaos this world of ours, wheeling on its well-poised axis, began its ponderous revolutions, faithful to the orbit marked out by the decrees of its all-powerful Creator. Now, centuries have passed, and no finite mind can pretend to even faintly comprehend the numerous and startling mysteries, developments, and changes of which it has been the theatre.

Light and beauty were its dower from the first. Light and beauty have struggled through the mists of error and darkness which settled upon the world at man's prevarication; and, even though the shadow of the fall will ever rest upon it, the world is far from being the hopeless sphere which some delight to paint it. If hope is the seal of heaven, despair is the scorching breath uprising from that land where hope can never enter. Let the impress of the great theological virtue remain untarnished, intact upon our spirits, then shall we be forever secured from the poisonous exhalations of despair—that dark sin against the heavenly Paraclete.

To leave out of the consideration the more exalted pleasures imparted by the superior faculties of our being, the beautiful and sublime objects which challenge the senses are well calculated to stimulate a hopeful and joyous temper of mind. Marvellously has our beneficent Creator exhibited His loving Providence, not only in the grandeur of stellar space; of the changeful fields of cloudland; of the glaciers and the tempestuous ocean, all of which inspire our wonder and awe, but even more touchingly in the minute and delicate formations which are to be met with on every side. The opening blossom at our feet, seeking the shelter of surrounding leaves, as if to hide its beauty and to win by its very modesty our admiration, seems placed there to lure us to the study of its gentle lesson, its voiceless commendation of humility and unpretending worth.

The praises of the great architects, sculptors and painters of the past have resounded through the ages, and yet not one, of even the most skilful among them all, would be so foolish as to claim that he had succeeded in producing a work of art equal, we will not say to our diminutive globe, one of countless millions in space, but even approaching in perfection a single little flower in a cluster of heliotrope, a grain in an ear of wheat, or a blade of grass on the green sward.

"Order is Heaven's first law;" nor is it less that of earth. God has impressed upon all His works the clear marks of infinite design, and of their subjection to uniform regulations. From Him the sculptor learns his measurements; and to reach, as near as possible, the symmetry—the just proportions of nature—is the perfection of art. The painter looks abroad upon the landscape. True, he beholds inequalities of surface; but the Infinite Composer, by these very diversities, has resolved the whole into a most harmonious picture, which baffles the power of human rules of art to imitate.

The mountains skirt the borders of our continents in graceful, massive lines. Between the towering peaks, like the sweet cadences of some grandly-written lyric, God has marked out the lovely valleys. They are made fruitful by the action of the snow-topped mountains upon the moisture-fraught winds, which, passing over, bear on their unctuous pinions this cheering tribute. Bright rivers flow; broad bays unfold, and mirror the heavens in their silent waters.

We watch the passing pageant of the clouds, and conjure up strange forms woven by their changes. Castle, moat and drawbridge: fairies, giants, pygmies, animals of all sorts; plumed birds and charming scenes pass by, now in quick procession, and again with stately funereal tread. Night falls, and we behold the heavens even more charming than when under the empire of the king of day. The myriad stars, marshalled in perfect order in the bright field—the “cloth of gold,”—appeal to our deep sense of reverence, of adoration. We think of the immense distance of the nebulae; of the fixed stars; of the planets. They astound the mind, subdue our pride, exalt our hearts. We feel our complete inability to form even the slightest conception of the Power which keeps the vast orbs and systems of orbs in such perfect order; guiding each planet around the sun; each satellite around its primary: yet all these are the productions of one Mind,

“Whose thoughts are oceans; whose feelings are spheres; Whose pulses beat out in the throb of the years.”

Our poor words reflect but a moiety of the subjects for thought by which we are surrounded. To the Christian they are but so many sources of loving submission in adversity, of humble joy in prosperity. He who guides the little sparrow when it falls to the ground, as well as the ponderous planet, will not forget the heart that always trusts in Him, and loves Him as a merciful Father.

ESTELLE HORN (*Class '86*).

Roll of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPARTMENT, AND EXACT OBSERVANCE OF ACADEMIC RULES.

SENIOR DEPARTMENT.

Par Excellence—Misses Brady, Blaine, Blair, Barry, Bates, Brophy, Burke, Blacklock, Beschameng, Blakeslee, Clendenen, Clifford, Curtis, E. Coll, Carmien, Coglin, Dillon, Donnelly, A. Duffield, H. Dempsey, C. Dempsey, Dart, Dezenberg, E. Dunkin, M. Dunkin, Egan, Ewing, English, Fuller, Foin, Flannery, Griffith, Guise, Gordon, Gavan, Griffin, Garrity, Horn, Heckard, Hummer, Hertzog, Harlem, V. Henrichs, Henke, L. Hutchinson, M. Hutchinson, Kearsey, Kearney, Kearns, Kingsbury, Kennedy, Larkin, Lingle, M. F. Murphy, McHale, A. Miner, L. Meehan, N. Meehan, Morse, M. McNamara, C. McNamara, McCormick, Marsh, Moore, McCarthy, Moran, Nester, Negley, Patrick, Pierson, Proby, G. Regan, Riedinger, Rend, Rose, E. Regan, Scully, St. Clair, Shephard, Snowhook, Stadtler, Shields, Sterns, R. Smith, M. Smith, Sherman, Swegman, Stafford, Steele, Stocksdale, Trask, Triplett, Thompson, Van Horn, Williams, Wolvin, G. Wynn, F. Wynn, Wehr, Wimmer, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses Beaubien, Boyer, Bruus, Campeau, Campbell, Cook, Crane, Coll, Dempsey, Griffith, Garrity, Hake, Heyman, Hinz, Hull, Hunting, M. Kennedy, Knauer, Leonard, Lindsey, A. McDonnell, Morse, Prudhomme, Rogers, Stapleton.

MINIM DEPARTMENT.

Par Excellence—Misses M. Becker, I. Becker, Caddagan, McCormic, A. Dinnin, O'Mara, Pugsley, Qualey, Wallace.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED.

ADVANCED COURSE—Miss Ada Shephard.

1ST CLASS—Miss Estelle Horn.

2D CLASS—Misses Guise, Van Horn.

2D DIV.—Misses Fuller, Rend, Riedinger, Snowhook, Wolvin.

3D CLASS—Misses Dillon, C. Griffith, Kearney, St. Clair.

2D DIV.—Misses Brady, Egan, Gavan, G. Regan, Shields.

4TH CLASS—Misses Barry, H. Coll, Donnelly, A. Duffield, English, Foin, Wimmer.

2D DIV.—Misses M. Duffield, Flannery, R. Henrichs, V. Henrichs, Koester, McCarthy, Moran, Stadtler, Swegman.

5TH CLASS—Misses Clendenen, Clifford, C. Dempsey, N. Dempsey, Gordon, Hinz, E. Hutchinson, Kearsey, M. Murphy, M. Smith, H. Stumer.

2D DIV.—Misses Allnoch, Bragdon, Bub, Burke, Carmien, Coglin, Faxon, Henke, Kearns, A. Kennedy, McEwen, N. Morse, H. Nester, Proby, R. Smith, Stafford, Stapleton, F. Steele, Wehr.

6TH CLASS—Misses Bates, Beaubien, Blacklock, Caddagan, S. Dempsey, Dezenberg, Harlem, Heckard, Hertzog, Hull, Hummer, Kendall, Knauer, McDonnell, Marsh, Mason, L. Meehan, H. Meehan, E. Nester, Patrick, Pierson, Qualey, M. Steele, Stocksdale, F. Wynn, G. Wynn.

2D DIV.—Misses T. Balch, E. Balch, Dart, Griffin, Hake, M. Hutchinson, Heyman, M. Kennedy, C. McNamara, M. McNamara, Prudhomme, Rhodes, Triplett, Zahm.

7TH CLASS—Misses E. Blaine, Blair, Blakeslee, Boyer, M. Coll, M. Dunkin, N. Dunkin, Fritz, Hunting, Leonard, M. McCormic, C. Negley, Pugsley, E. Regan, Simpson.

8TH CLASS—Misses Campbell, Lindsey, O'Mara, Wallace.

9TH CLASS—Misses G. Garrity, B. McCormic.

HARP.

1ST CLASS—Misses Dillon, Shephard.

6TH CLASS—Misses R. Henrichs, V. Henrichs, H. Nester, E. Nester.

VIOLIN.

Miss Koester.

GUITAR.

3D CLASS—Miss Egan.

5TH CLASS—Miss L. Griffith.

6TH CLASS—Miss B. Garrity.

ORGAN.

Miss R. Henrichs.

VOCAL DEPARTMENT.

1ST CLASS, 2D DIV.—Misses R. Henrichs, V. Henrichs.

2D CLASS—Miss Guise.

2D DIV.—Misses L. St. Clair, L. Foin, A. English, K. Gavan.

3D CLASS—Miss C. Moran.

2D DIV.—Misses F. Wynn, C. Brophy, R. Smith.

4TH CLASS—Misses L. Bragdon, M. Barry, E. Heyman, A. Miner, M. McNamara, E. Allnoch.

5TH CLASS—Misses Swegman, L. Meehan, E. McCarthy, I. Bub, A. Gordon, F. Steele, C. Triplett, F. Hertzog, H. Stumer, F. Carmien, A. McDonald, M. Wimmer.

A CHILD'S REQUEST.

A little York girl, while lisping her childish prayer at her mother's knee before retiring, stopped in the midst of her devotions and said: “O Lord, please wait a minute until I scratch my toe.”—*York (Pa.) News.*